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CHATEAU DE BOSSEY
par CÉLIGNY

THE NEWS BULLETIN

OF THE

NEAR EAST CHRISTIAN COUNCIL

"... From Iran to Morocco, from Turkey to the Sudan..."

DECEMBER 1958

The Christmas Story 1958

(see center fold)

The Near East Christian Council

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The Near East Christian Council is made up of four regional councils: The Church Council of Iran; The Egypt Inter-Mission Council; The North Sudan Christian Council, and the United Christian Council of South-west Asia (for Syria, Lebanon and Jordan). In these regions and in other countries, church bodies and missionary societies are also members of the Council.

The Near East Christian Council is an organization that seeks to make effective cooperation and witness of the churches in an area extending from Morocco and Algeria to Iran and Arabia, from Turkey to the Sudan and Ethiopia.

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Center Folio

The Christmas Story 1958

(Pictures Courtesy of UNRWA and NECCCRW)

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O God

Who art the unsearchable abyss of peace,
the ineffable sea of love,
The fountain of blessings and the bestower of affection,
who sendest peace to those who receive it;

Open to us this day the sea of thy love,
and water us with plenteous streams
from the riches of thy grace
And from the most sweet springs of thy kindness.

Make us children of quietness and heirs of peace,
Enkindle in us the fire of thy love;
Sow in us thy fear;
Strengthen our weakness by thy power;
Bind us closely to thee and to each other
In one firm and indissoluble bond of unity.

Through Jesus Christ our Lord
Amen.

× × *A prayer for peace and unity*
Syrian Clementine Liturgy

"Our Report"

..A. Kenneth Cragg is the Study Director of the Council

We all remember how the most celebrated chapter in the Book of Isaiah opens with its eager question about the reception of certain seemingly incredible tidings. If we penetrate into all that is implicit in it, we shall come near to the underlying business of the July, 1958 Summer School in Jerusalem. The aim of these paragraphs is not to offer any detailed account of the sessions. "Our report" is not at all, here, about what we did in our venture, but what God has done in His. Suffice it to say that some eighty-six members registered and that they came from almost all the countries to which the *N.E.C.C.* relates; that we were greatly indebted to the Rev. Eric F.F. Bishop (who came out specially from England) for such Quranic study and several general talks, and to Drs. Daud Rahbar (of Ankara University and Lahore), Harry Dorman and Yusuf Shammas, for their unstinted contributions and to a number of special lecturers on varied topics, and to three main Hostels and other houses of residence and to the Schmidt College green bus which transported many daily, and to the concurrent crisis for its imparted sense of realism, and to many factors under God too numerous to be mentioned here. Most readers of this **Bulletin** will have received, or can find access to, the printed prospectus on "Islamic Issues in New Testament Study" circulated in June to a mailing list of over five hundred.

It is hard to identify precisely any special "findings" of the School and perhaps it would be deceptive if we could. There were open discussions of numerous themes and a consensus of agreement on the dimensions and demands of what we were about. For this we must return to the "our report" in mind in Isaiah liii. The "report" indicates a proclamation of news, what the New Testament later calls "the testimony." (See I Cor i.6 et al.) For the Gospel has to do with affirmations of God and by God, affirmations which belong in and with events, that have become a *kerygma,* a heralding. They have to do with the nature of God as disclosed in the initiatives of God: they involve an invitation based on an indicative. The action of God in Christ constitutes an invitation to men in Christ. This is the Gospel centred in what God is and what He has done — "the light of the knowledge of the glory of

God in the face which is Jesus Christ." For what a face is to a man (namely the place of his identifiability) so Christ is to God. This is the "treasure" as St. Paul calls it which the Gospel declares and offers.

But this "report" is inseparable from the minds and lips of those who give it. That is where the pronoun "our" comes in. And we cannot separate the two. For nothing is really a report unless somebody is giving it, corroborating it, affirming it. The knowledge of God in Christ characteristically came to men in and beyond the New Testament almost always through the agency of men and women who had discovered its meaning for themselves. "Come see a man" said the woman of Samaria. "We have found Him" was the language of Andrew to Simon and of Philip to Nathaniel. "That which we have seen and heard, declare we..." is the witness of the apostles. The treasure referred to is always in the earthen vessels. Since the Gospel has to do with forgiveness and reconciliation the reporting of it can never be divorced from the forgiven and the reconciled.

So it is "our report" then. Not just impressionistic talk or self-generated whistling in the dark, but declaration about Divine character and redemptive action, tidings about history from outside ourselves. But not bare history (if such a thing there be), not dull annals of forgotten things. But history alive in the experience to which it gave rise, history contemporaneous and real because by it and in it we are alive unto God. So the proclamation inevitably involves the proclaimers. It is "our report." Out of this, all our study arises, at the same place where our vocation springs. We have been incorporated into the meaning of Christ and what we have to tell is as objective as a friend, but like friendship (and unlike chronology or geology) can only be told of by participants. The heart of all our wonder and of all our humility is just this belonging in and with the message we have in trust.

But what is our wonder is also our supreme dilemma. One of the major concerns of our study and our major obstacle is just that this Gospel is ours. What we have to give is "our report" and that is half the trouble. Just because it is "ours" people are indisposed to hear it. We cannot go far in understanding our mission these days unless we see clearly the embarrassment we ourselves are to it. Often through no fault of our own (intended), it is just this fact of Christ's association with us that makes that predisposition to indifference about which (in his own different context) the

writer in Isaiah liii was concerned. "Who hath believed...?"

Perhaps we represent an alien culture in a setting of vigorous and assertive cultural self-sufficiency, where men are pre-disposed to make sense of life, if they can, only in terms that are indigenous to their own tradition and their fathers' faith. Or we are representatives of a racial minority in a context where the majority comes to associate our Christianity with the unhappy accident of our birth outside the dominant group. There is little pre-disposition to believe a report about God that is made by a human element to which one's father did not belong. Or is it that the "report" runs, or seems to run, counter, in the vocabulary it uses or the images it inspires, to all that is most sacred in the pattern of belief? So it is with Muslims around us. There is the tender sacred image of the Good Shepherd so integral to the Gospel, but seeming to some Muslim minds a quite incredible and unworthy picture of God. For no shepherds are really good: even if they are serviceable, they are inferior and negligible in the world's affairs. Or if it is not an image that offends the imagination, it is a term, like 'Son' or 'redemption' which mystifies and estranges.

"Who hath believed...?" with these deterrents? Or else there are factors like the ever present preoccupation with keeping alive. Our context is full of needy persons battling with elemental troubles like disease, poverty, fear and death. Their horizons somehow preclude them from the kind of attention the Gospel expects. Or perhaps the preoccupations are of a contrasted kind. There are those which result from the persistent priority everywhere in these regions of the political — engrossing and monopolising the attention of the majority of articulate souls to the exclusion of even urgent inward themes in education, philosophy or sociology. It needs a fairly robust mind in the current context of nationalism and politics to see the relevance of issues outside the political maelstrom. And so it seems likely to continue. If many urgent matters, theological and mental, that are indigenous to Islam today, are casualties of this situation, how much more the Gospel of the Christian reporters?

Then there are the preoccupations of technology. Men becoming intoxicated or perhaps bemused with the prestige and the achievements of an applied science that outmodes many of their traditional patterns of thought and belief and whose very success is bewildering. The pressure of a successful materialism conceals its inner dangers and gives a 'selective deafness' to multitudes of men, a deafness which is often impervious to "our report." With

all these sources of our difficulty is the over-all unexpectedness of the report itself. That is how it was in the Prophet's day. "To whom" he asked "is the arm of the Lord revealed?" Who are they who discern in the suffering servant, in "the despised and rejected of men", the instrument of God's redeeming purpose? The implication clearly was that the very drift of the message was the most fertile source of incredulity. This 'Messiah' ran so entirely counter to their prepossessions and their patterns of hope. The implications of universality and of being themselves in the wrong were more than men could take. As if replying to his own question the writer joins himself with his disbelieving people and declares: "We esteemed Him not."

Perhaps that too is where we must begin — Identification, in spirit with the bewilderments we are called upon to enlighten. If the former is some picture of our own situation then the studies and self-training to which we are called within our larger trusteeship must turn these deterrents into assets, these disabilities into occasions for the power of God. That is how it was with the apostles. It is for these reasons that a study program in Islam is so important for the Christian Churches. If men's minds seem to be inaccessible, we must the more determinedly build bridges into them. If their preoccupations seem all the more engrossing, we must from within strive to steer those preoccupations into realms where they can become hospitable to what we have to tell. If we are a people who predispose others to withold attention, we must predispose ourselves to gain it in the Spirit, by demonstrating how the faith transcends the culture and how it disciplines the servants. All this means finding a larger patience and a wider knowledge.

From these reflections certain practical questions arise on which the comment of readers of the **Bulletin** is invited. Have they suggestions that could be taken up in the monthly study paper hitherto called *Operation Reach?* Suggestions of themes that ought to be presented there will be welcome, as well as comments on what has been already attempted and experience in its use. It will also help if local groups will concert study circles for themselves, either such as could be run continuously on their own steam, or visited specifically by the Study Program travel scheme. What volunteers are there for the future manning of this effort? It seemed at Jerusalem in July that a similar large conference should not be essayed every year, but perhaps every second or third year. What comment does this elicit? There is also the question about the location of the Study program with and in an institution. It is

clear that it should retain some mobility yet there are obvious advantages in its being possessed of a "local habitation." Members of the Executive Committee of the *N.E.C.C.* in your area will always be ready for your advice and observations on this point. For such meeting of minds in a purpose that meets men is part of the very nature of the "ourness" of this report.

But deeper than these organizational questions is the constant renewal of our loyalty, wherever we may be, to the inextricable involvement we are in with the Gospel. The Gospel in a sense is the Gospel anyway, in and of itself. But in another sense, it becomes *Gospel* when it is in active custody. We must have deep in our souls this sense of living trusteeship, this sense of possessiveness which properly understood is rather a sense of being possessed. "Our" Gospel is not a piece of private monopoly any more than "our Father" is. But here is one of those situations where the very intensity of the "ourness" is the condition of its being effectively somebody else's.

..in home and family

..Matilda Greiss is the chairman of the Committee on Christian Home and Family Life of the N. E. C. C.

The *Near East Christian Council* has a new child. It is called the Christian Home and Family Life Committee, one very much needed in this area. We should demonstrate Christianity and strengthen the fundamental values of Christian living, which can best be done through the home and the home relationships.

There is a strong connection between the Christian Church and the Christian home. Both bear the same message, have the same goal, the same witness to our Lord, Jesus Christ. Therefore Christian family life must be a part of the Church program. As one writer said, "If we could Christianize the homes, the Church could almost take care of itself." Christianity is not merely a set of beliefs or the demonstration of certain formalities. It is a living religion, an active flame in every individual. It is a system of values and behaviour that can be acquired only in the intimacy of family relationships. Therefore we must consider the family as the most important unit of society. Through it are taught the values of Christian living, an appreciation of Christian marriage, and right relationships between members of the family, the qualities of Christian leadership, the satisfaction of teamwork and fellowship.

The Christian family of the Middle East is struggling to maintain its solidarity against many forces.

(1) The awakening of nationalism is a widespread movement in these countries. They have gained independence recently. There is a great desire among their peoples to free themselves from traditional customs and brush away what is left of many decades of foreign occupation. Within this struggle for a new pattern of society there is a strong penetration of conflicting doctrines and

ideas. The Middle East is torn between the democratic nations which respect the individual and the communist nations in which the few use the knowledge of man and nature to enslave countless others. Therefore the great emphasis in our program for Christian Home and Family Life should be on the worth of the individual.

(2) The Christian family in the Middle East is facing serious changes in the social, economic and political spheres. New patterns of living are being formed. We must be aware of these changes and place the family at the very heart of our plans, in order to preserve our own culture and heritage. The very fact that governments, through special departments in their Ministries of Social Affairs lay considerable emphasis on the family and its problems is an impetus to the Church to undertake special services to its members.

The social emancipation of women has given women better status within their families. This change is based on a much more Christian concept than that of the "harim" days of the Orient. The legal and economic status of woman is still placing her in a position subordinate to that of men. Family laws are of great concern to Christians. Recently the implementation of these laws has become the responsibility of the civil courts, whereas previously they were in the hands of the millet or religious courts. New laws are being passed every day. Unless the religious bodies and Christian people are made aware of them, the solidarity of the Christian family will disintegrate.

There is the natural demand of Christian youth, as of all young people, for more independence and freedom from authoritarian restrictions. They demand certain rights, such as choice of vocations, or the selection of a mate. In the old culture, marriages were arranged by families. Today a new problem that confronts the Church in this field is that of marriages of young people of mixed faiths. In such cases, according to the secular laws, a Christian husband or wife is lost to the Church and to his family and community.

(3) We are in the midst of an era of great scientific and industrial development. The agricultural countries of the Middle East are slowly becoming industrialized. Rural families are becoming urbanized. Many Christian families have migrated from the villages. This creates special problems for the city churches and weakens the rural churches. Although the governments are conducting many projects in the areas to help raise the standard of living,

still there is poverty, ignorance and disease. Christian rural families have been, to a great extent, influenced by the traditions and customs of the non-Christian religions. So many rural Christians are not clear about the meaning and standards of Christian family life. They need to learn the difference between the Christian and the non-Christian family and its ways of thinking and living.

The Home and Family Life Committee in Lebanon and Syria (northern region of the UAR) has published several booklets in English and Arabic on home and family problems, and devotional meditations for the newly-married couple. It is to be hoped that other original materials may be produced by the members of the Churches of the Middle East that will inspire them to better relationships in their families and communities.

Two conferences on Christian Home and Family Life took place in 1957 and 1958 in Minia province, about 250 miles south of Cairo. Participation of the Orthodox, Catholic and Evangelical Churches helped tremendously to bring about a sense of fellowship and appreciation, as they shared their mutual problems and sought solutions. The delegates very soon realized the close relationship and needs of their various communities. The recommendations of both conferences show that the strength of the church lies in the quality of its homes and families. It has also brought new light to the Egyptian rural church as to where it should stand in view of the changing patterns of society. Should the churches remain neutral or should they encourage new ways? There is a definite need for a well-studied program for both the rural and the urban church, in youth activities, leadership training for Home and Family life, recreational programs, marriage and family counseling services, studies of the meaning of the Christian faith, and the significance of Christian marriage and family life.

It is of interest to note that, growing out of these conferences, the Christian Writers' Fellowship for the newly-literate is producing a series of booklets on various aspects of the Christian Home and Family in the rural areas, centered around the life and family of the *fellah*. The monthly magazine *el Nour,* published for Literacy Program has, in each issue, an article, directing thinking and promoting ideas on various problems of this field.

We have, as yet, only begun to scratch the surface of this great field. May God strengthen His Church and help it to grow through the vitality and faith of the Christian homes and families of the Middle East.

Lambeth Reunion

..Michael Wilkinson is a former editor of the *Bu'letin*, now located in an Anglican parish in England.

"Lambeth 1958" certainly hit the headlines. Before the conference began, the Bishops, in groups, toured the country, and in churches and at meetings, many stay-at-home Christians must have learned a great deal about the progress and problems of the Church overseas. The Bishops were very much in evidence at meetings and receptions in London. At the Annual Meeting of the Jerusalem and East Mission one saw on the platform our own Archbishop in Jerusalem with Bishop Cuba'in, the Bishop in Iran, the Bishop in Egypt (now, alas! out of Egypt), the Bishop in the Sudan, and his Assistant Bishop, with the Bishop of London and Bishop Martinson of Accra thrown in for good measure and Bishop Stewart in the audience. And wherever one met the Bishops their appearance was an illustration of that "unity in diversity" which has always been a characteristic of the Anglican Communion. There were Bishops in gaiters, Bishops in cassocks, and Bishops in plain black suits. Their "background" was as diverse as their ecclesiastical garb. Among the Bishops from England were eight Oxford and Cambridge dons, an Olympic runner, three rowing "blues," an explorer and an ex-sergeant-major. This variety must have been exceeded among the Bishops from overseas — among them a baseball fan who was also an expert on fencing would be regarded as nothing out of the ordinary.

The Lambeth Conference was born of disunity at the urgent request of the Church in Canada, but now it is concerned with unity. "Every Lambeth Conference since 1878 has recognized this by its concern for the unity of the Body of Christ. The world is often critical because we seem to move so slowly towards the goal of the visible unity of the whole Church of God." In this connection it is relevant to quote words of wisdom written by Bishop Stephen Neill in "A History of the Ecumenical Movement":

> "The making of divisions in the Church is easy; the repairing of them is far more difficult. The work of planning Church union cannot be hurried; even when division is comparatively recent and does not touch fundamental issues, a whole generation may elapse before the difficulties can be honestly and satisfactorily dealt with... There is a general impression that, once the covenant of union has been signed, uniting Churches live happily ever after... In reality just the fact of coming together makes tensions more severely felt than they were in separation."

As against this we must thank God for the clear evidence of the working of His Holy Spirit, for during the past century there have been more Plans and Schemes for Union than in any previous century of Church history.

Lambeth 1948 could do little more than ask God's blessing for the Church of South India. Many of the Bishops felt that it was impossible to make any assessment. Lambeth 1958 could see tangible results. While noting the vigorous life and missionary zeal of the Church of South India, the Conference commended also a growth in inner unity and cohesion, in sacramental life. "There has been a growing appreciation of the office of Bishop in the Church of God, as a bond of continuity and unity; a continuous spread of liturgical worship... a growing use of the rite of Confirmation administered by the bishop." Confirmation was not made obligatory by the Constitution of the Church of South India, but it has been "winning its way in circles where it had been unfamiliar." In January, 1958, the C.S.I. adopted revised forms of consecration and ordination; the Lambeth Committee had "no hesitation in adjudging them to be adequate to secure a valid and regular ministry." Since 1948 seven churches or Provinces of the Anglican Communion have taken some synodical action in regard to the ministry of the C.S.I. Of these five have acknowledged the bishops and the episcopally ordained presbyters and deacons of the C.S.I. to be "true bishops, presbyters, and deacons in the Church of God." The Episcopal Church of the U.S.A. will consider the matter at the forthcoming General Convention and has been assured by the appropriate Commission that "it need no longer postpone a favourable judgement." It should perhaps be added that a priest of the C.S.I. has been consecrated and is now a Bishop in Uganda.

The Church of South India with its spiritual vigour is clearly a pattern for all uniting Churches, and many features of the C.S.I.

will recur in later Schemes. The Conference gave special attention to "The Scheme of Church Union in Ceylon" (which was declared in 1948 to be among the most promising of the various schemes of its type) and "The Plan for Church Union in North India and Pakistan." Certain lessons can be learned from the experience of others in all spheres of human life, and it is evident that all schemes for Church Union will be "C.S.I. plus" — that is to say, they will be modelled on the South India Scheme with certain necessary modifications. To the uniting churches of today the thirty year period for the unification of the ministry which was agreed in South India seems to stretch ahead interminably with the monotony of a desert, and Lambeth 1948 affirmed that "the unification of the ministry... either at the inauguration of the union or as soon as possible thereafter is likely to be a prerequisite to success." The Bishops hoped that the uniting Churches would be in full communion with the Anglican Communion from the start. Another factor that has to be taken into consideration is that both in Ceylon and in North India and Pakistan, the Baptists are participants in the Scheme. This means that in the united church there may be both infant baptism and believer's baptism at a later age. The Conference Committee very rightly commented that "what has been achieved is especially impressive in view of the number of the Churches brought together and the consequent complexity of the problems involved."

The main emphasis of the Conference Committee was on the necessity for the immediate unification of the ministry in each case. Negatively, the liturgical form must be such as to raise no question of the effectiveness of the ministries being unified. Positively the liturgical form must provide through prayer and laying-on of hands, for a continuance and increase of spiritual gifts already received and possessed by each Minister. God must endue each according to his need with the grace and spiritual gifts necessary in the service of the united Church.

The maintenance of fellowship, by the uniting Churches with those branches of the Church of Christ from which they had come raised another problem, as this might involve, and probably would involve, permission for non-episcopally ordained ministers to celebrate the Holy Communion. Is this so serious a departure from Anglican practice as to make it necessary for Anglicans to withdraw from the negotiations? This would only apply in the case of occasional visits and cannot be held to throw any doubt on the intention of the Churches "to continue and reverently to use and esteem the threefold ministry of Bishop, Presbyter and Deacon".

There have been precedents in the Anglican Church since the Reformation for the occasional tolerance of such anomalies. The Conference Committee saw no reason to reject the plan because of this.

There must be brief mention of the Conference's welcome for action towards Church unity taken by the bishoprics in the Middle East. In Iran, there have been discussions, for the moment suspended, between Anglicans and Presbyterians. Similar discussions have taken place in the Sudan. As a result of a conference in Beirut in 1956 of the Arabic-speaking evangelical communities a continuation committee has been studying union schemes. These are things which immediately concern the area for which the *Near East Christian Council* is responsible. The Conference recognized the importance of the relations between the Jerusalem Archbishopric and the Orthodox and other Eastern Churches, and heard with satisfaction that correspondence between the Archbishop of Canterbury and the Ecumenical Patriarch had favoured the continuation of Anglican-Orthodox doctrinal discussions. There was also a prospect of promoting closer fellowship between the Anglican and the Armenian Churches. Discussions with the Malankara Jacobite Syrian Church would be continued and in these discussions and others like them one object should be the recovery of unity among Syrian Christians.

Lambeth recorded its thankfulness to Almighty God for the work and growth of the World Council of Churches. While the Council is not and must never become a super-Church, the Council has done a great work in securing the cooperation of Christians of very different traditions.

And so Lambeth 1958 is a thing of the past — a thing of the past physically, but not a thing of the past spiritually, for God can use the thoughts and decisions of Lambeth to His greater glory. In a brief article in the **Bulletin**, there must of necessity be many grave omissions, even in discussing only the question of Church Unity.

In the past ten years, there has been a very definite change in the ecumenical climate, and this was evident when the Lambeth Committee and the full Conference dealt with the question of Church Unity. The Message, which is a part of the Report, points out very rightly that "a divided Church cannot heal the wounds of a divided world." It seems a herculean task, but unity is the gift of God. As Bishop Anthony Bloom of the Orthodox Church said in his pre-Lambeth message:

"On earth it is a miracle: it cannot be wrought by men, but men can become capable of receiving it as a divine gift." There are also the words of that great Christian, William Temple, who said, "The unity of the Church of God is a perpetual fact, and our task is not to create it, but to exhibit it."

It is said that the name Lambeth means "a landing stage in the mud." A landing stage can be used both for embarkation and disembarkation — and it can be used in obedience to the words of our Saviour: "Launch out into the deep!"

(Except where otherwise indicated, all quotations are extracts from the official Report of the Lambeth Conference.)

THE Christmas STORY 1958

"And thou, Bethlehem...." As the blessed season of the Nativity approaches, the hopes and dreams of the world travel once again to Bethlehem, there to ponder anew the wonder and the mystery of the Incarnation.... And yet behind the Star, there was a Cross, and, in this year of our Lord 1958, there in that Holy Land, Christ's men must bear the Cross that is laid upon us. Even the contemporary Cross of shame and sorrow.... For Christmas 1958 is a story of Bethlehem and those for whom there is no room....

"....no room for them in the inn...."
yet in the caves of Bethlehem, they still take shelter.

"And there were shepherds....." who wait and watch, and wait....

"He had no royal palace.
Only a stable bare,
He had no watchful servants,
And ox and ass stood there.
But light shone forth from where He lay
The King of Love upon the hay."

"……and they found Mary and Joseph
and the babe lying in a manger...."
O come, let us adore Him,
in prayer and praise,
in the place where He was born.

....down the narrow paths in search of the world, past the barbed-wire of hate and fear....

That men may hear and wonder
and know.....
that hopelessness may be
transfigured by the Light
of the World....

That these little children,
given to us by the Father,
may grow in the Life He brought....

May this be our Christmas prayer....
The strength of the Loving Lord
Fill us, and enable us so to live and love,
That Thy grace, O Christ,
may bring the lost and homeless
home to These.

(Photos courtesy of UNRRWA and the NECCCRW)

Summer is the time for conferences. In spite of political disturbances during the past months, many of the church and mission conference programs have been carried through very effectively. At 'Agami, the new church conference center on the beach west of Alexandria, a most successful season took place. For two summers before this, work camps have been putting up the two buildings which now hold men's and women's dormitories, meeting rooms, and kitchen and dining hall. This summer for the first time the center was available for conferences. The result was a full season, with conferences following one after the other the whole time. Even so other places had to be found for other conferences that were being held at the same time, such as the Sunday school teachers' institute at Fairhaven and Palais in Alexandria, at which Dr. Bernard Mulder of the Reformed Church of North America gave outstanding leadership. The Y.W.C.A. held a two weeks' study course for the teachers of Christian education in the government schools of Egypt, one day being set aside as a conference for leaders of the different denominations to discuss youth work in the churches.

In contrast to this full season in Alexandria, the Conference Center in Shweir, Lebanon, was unable to hold any conferences at all because of the disturbed situation in the country. It was open to summer visitors, and there was a fine Christian fellowship in the varied group, but no organized conference program. In northern Iraq the conference garden in the hills at Shaqlawa saw the conference for girls assembled before the military coup took place in the capital. But no subsequent groups could meet there. In Shamran outside Teheran the Garden of Evangelism held its course of

six weeks in midsummer for the training of Christian workers. Meanwhile in Hamadan at Nur Mahal forty young people met for a week of Christian inspiration and study, and at another time there was a week's training conference for Christian teachers. In the west, a series of conferences for young people, Sunday school children, and others, was planned at El-Biar outside of Algiers during August. From almost all these areas, and others too, eighty church workers gathered in Jerusalem in July for the three weeks' Summer School of the *N.E.C.C.* Study Program on Islam, on which we have reported more fully elsewhere.

Many of our fellowship have had stimulating travels this summer. The Anglican bishops were all in England for the Lambeth Conference as well as various meetings before and after: Bishop William Thompson of Iran, Bishop Najib Cubain of Jordan, Syria, and Lebanon, and Bishop Oliver Allison and Bishop Daniel Deng of the Sudan. Archbishop Campbell MacInnes of Jerusalem returned to the Near East in September, and left again for meetings in the United States during October.

Two mission secretaries have gone on furlough: Dr. John Elder is replaced in Teheran this year by Rev. Frederick Wilson, and Dr. Ewing Bailey, resuming his former position, takes the place of Rev. Willis McGill in Cairo. Rev. W. S. Woolworth, member of the *N.E.C.C.* Executive Committee, has also left for furlough. Our retiring Chairman, Dr. Labib Mishriky, spent three months in the States during the summer, representing the Coptic Evangelical Church at the uniting ceremonies of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America, which are now one. Our Associate Secretary, Mr. William Haddad, and our correspondent for youth work, Rev. Ayyad Zakhary, were both in Tokyo in July and August for the meetings of the World Council of Christian Education and Sunday School Associations. These, and others, are back now at their regular church work for the fall.

"Go, Teach...."

..William N. Haddad is Associate Secretary of the N. E. C. C. and General Secretary of the Bible Lands Union of Christian Education.

It was my privilege this summer to attend the World Convention on Christian Education in Tokyo, Japan. 1014 delegates from 64 countries were present. It was good that Iran, Egypt and the Bible Lands were represented, for the Convention was a rare occasion of much inspiration. It was a wonderful demonstration of the love of Christ that constrains all believers regardless of culture, color and social background. This fact assumes significance and importance of the first order in these times of international tension and national strife. If only it will heed the world can find solution to all its problems, petty at worst, in Him who said I am the Way, the Truth, and the Life.

This saying of our Lord is echoed in our days by His Church. In spite of the fact that not much publicity is made of it the ministry of the church carries on faithfully and steadfastly. In Lebanon where thousands of people suddenly found themselves bereft of their daily provisions, living in a state of much insecurity and bloodshed, the church's agencies rallied to give support, an action which demanded much sacrifice and courage. In the very places where bullets, bombs and explosions were the rule of the day, the church's overrule was food for the body and a word of love for the soul.

Our Lord's words are reflected by the church in Kuwait where I stopped for a day. In a country built on a reservoir of oil the people are tempted to be consumed by the fervent and many a time feverish, desire to exploit this rich natural resource. How strategic comes the ministry of the Church, "For what will it profit a man, if he gains the whole world and forfeits his life?" There is also the additional work of healing that goes on hand in hand with other aspects of the Church's ministry here. Many are the people whose reasoning comes not through the hearing or the seeing but through the afflictions of the body. These are in the majority in Kuwait and we thank God for the consecrated work that is carried on there in His name.

My next stop was Bombay. At the invitation of the National Sunday School Union of India, the World Council of Christian Education arranged for about 250 delegates to render services to various countries before and after the Convention. A team of four — Dr. Heim from the USA, the Rev. E. Jung from Switzerland, the Hon. Mr. R.G. Ngala from Kenya and the writer formed a team to conduct an Institute of Christian Education to the church in Hyderabad and Secunderabad. The experiences and observations here call for an article by itself. Indeed they are of the kind that ordinary minds just do not imagine. India is a country whose population exceed 350 millions and the annual birthrate hits the 6 million although the net increase in population is only two and a half millions. Every year babies are born that exceed the total population of either Iraq or Syria. Every year the population is added to by a figure that exceeds the population of Jordan and Lebanon put together. In ten years the birth rate will account for new souls that will match the populations of Sudan, Egypt, Jordan, Lebanon, Syria, Iraq, Kuwait, Bahrain, Muscat all taken in. What in the face of this tornado is the Christian church preparing to do? If anybody has a grain of faith to spare let him share it for there are hundreds of mountains here to be moved. Indeed the Himalayas are here. The Union of the Churches of South India has come about in answer to prayer no doubt. The cries of the people enhanced it, I feel sure. I was deeply moved by the gallant faith of the disciples of Christ in these lands — both Indian and missionary. I visited an Ashram where two young men, graduates of the Seminary with B.D.'s each, spend their life in an outstation rendering vital service to the community none of whom, incidentally, was a Christian. Both workers were Indians whose support comes exclusively from the local church. It seems that where a believer works to please God first he does well, far better than when he is working first to please the missionary. The team lived in the homes of two missionaries. Both were young married couples with little children. What makes a man leave his home and friends, substitute simple ways of life for the comfort and hundred and one conveniences, discard lucrative jobs with their attendant social status, and choose a type of life that expends itself for others often without appreciation, sometimes with ridicule, mistrust and humiliation? Nothing short of the love of God and a sense of doing His will in a world that cries: Help me, help me!

The situation in Japan is very different but only outwardly. The Japanese is clean, cordial and energetic. His love of nature

and art is remarkable but his soul is at sea. It was a leading of the Spirit that the World Council of Christian Education decided to hold the World Convention in Japan. Next year the Christian Church will celebrate its centennial, for it was in 1859 during the Meiji period that Christianity resumed its ministry after an exile of 221 years. The Convention gave delegates and all a sense of the impossible that can be accomplished when it is undertaken with Christ.

"Jesus Christ: the Way, the Truth, and the Life". This was the theme of the Convention. To a man this was the song chorused by the twelve thousand people who gathered in the Sports Arena in Tokyo. Every night from August 6 to 13, 1958, the Arena was the meeting place for thousands to attend a program of prayer, hymn singing and an address.

The opening evening enjoyed an unusual event. Two years before, the WCCE had the foresight to devise a means by which the Sunday School family around the world prepare a book of friendship to present it to the Sunday Schools of Japan. This served at least two good purposes — one the creation of interest in, and the prayer for the Convention and secondly a financial support of the work of Christian education in Japan. These World Friendship Books included tens of thousands of names of children, teachers and friends of Sunday Schools in the world. At the opening session of this historic gathering representatives from 64 countries each clad in his or her national costume marched in with a World Friendship Book in one hand and, in the other, a plaque on which the name of his country was written in huge bold letters — English on one side and Japanese on the other. As every one presented his copy the audience responded with roaring applause. How the hands could stand it! But the capacity of loving friends has no end. Over and above this hearty response to the delegates generally, two delegates received an over-tone, the American delegate and him who came from the Lands of the Bible.

At the back of the platform where the officers of the World Council and Japanese National Council were assembled, stood a high cross towering over all. By a clever device in the lighting system the cross shed no shadow. The Cross of our Lord removes all shadows, not even on those who erected it for Him on Calvary did It cast shadow. It cast love, forgiveness and mercy.

It will not be fair to let the story of the first evening go without mentioning the talk given by the Prime Minister of Japan.

Responsible as he is for an anxious country of some 90 million people of whom only less than half of one per cent are Christians he came in person to speak to the Convention in words underlined with sincerity and seriousness. Here is an excerpt from what he said:

"Japan is not a Christian country in that those professing Christianity constitute a rather small minority of its vast population. But the fact is beyond dispute that Japanese Christians — humble followers as well as outstanding leaders of the faith — have made a signal contribution to the social progress and spiritual uplift of the nation, wielding a powerful moral influence out of all proportion to their numbers through their exemplary conduct, their piety, their spirit of service and helpfulness. The same thing may be said, I believe, of not a few countries which are represented at this Convention."

Indeed at every occasion where either the Mayor, Governor, Chairman of Chamber of Commerce or such high civil officers was present at several mass public meetings, each one gave such a heartwarming testimony to the work of the church that I wish all the church people knew it.

During the day the Convention was divided up into the following departments:— (1) The Christian Education of Children. (2) The Christian Education of Youth. (3) Adult work and Christian Education in the Home. (4) General Christian Education and (5) The Christian Responsibility of the Layman. Within each Department there were up to 35 smaller groups which made it possible to all to have a free discussion of the subject at hand and to cultivate closer friendship and fellowship. Further opportunities were given the overseas delegates to occupy the pulpits and attend services. It was a sharing of Christian living of the first order reminiscent of the early Apostolic church. At every service one would find young people and adults who were one, two, four or five years-old-Christians, along with 15 to 20 per cent of the worshippers who are eager enquirers — Buddhist, Shintoist or just nothing-ist, seekers after a purpose and a meaning of life. Will they find it in the Word? The Church should answer.

The Convention was not the only activity afoot during the summer. Within a space of one month nine other conferences were held — 1. World Seminar on training for Christian education service as a part of the theological curriculum, 2. WCCESSA Quadrennial Assembly, 3. WCCESSA Board of Managers, 4. Annual meeting

of the Joint WCCESSA-WCC Youth Committee, 6. Asian Youth Conference, 7. Consultation on S.S. Curriculum for the Chinese in South East Asia, 8. Christian Conference on group relations, 9. Christian Education Institute in the Japanese language and 10. World Institute on Christian Education. This latter was the second to be held under the auspices of the World Council of Christian Education. It was attended by 285 key leaders from around the world and lasted two weeks. Unlike the Convention which was held in Tokyo in the Jogakuen University, the Institute was located in Nishinomiya over 500 kilometers due South. The facilities of the Christian Colleges Kobe and Seiwa were generously placed at the disposal of the Institute.

In Japan before one enters a home he has to take off his shoes and wear slippers. The host readily provides this, indeed at every entrance whether home, church or school or Japanese hotel one finds rows of slippers for this purpose. Unfortunately Japanese slippers made as they are did not fit every foot created as it is. But there is no running away from it. If you desire to go into a Japanese home you have to put yourself into his shoes, i.e. slippers. At the Institute much learning was shared but nothing more valuable perhaps than that one has to put himself in the shoes of him who wishes to enter his home, and win him over to the Lord.

Space will not permit to tell all that is good to tell about the chief personalities of these conferences. Dr. Nelson Chappel was the chief architect assisted by Messrs M. Kozaki, J. Fujita, R. Harrison and A. Wright. Noteworthy was the election of Bishop Shot Moudol of India to the presidency of the WCCESSA to succeed Dean Luther Weigle. Our area was also favored by the reelection of Dr. Charles Malik as Vice President, whose counsel has always been much valued. Upon these and many others who labor diligently for the Kingdom of our Lord throughout the world may He whom they serve and glorify bless them and the works of their hands.

THE BOOK CORNER

Reviews and Notes

The Lands Between, by John S. Badeau, (New York, Friendship Press, 1958, $1.75)

Each year the Commission on Missionary Education of the National Council of Churches in the U.S.A. issues a variety of materials for the current mission study theme — the Middle East for 1958-59. There is a "basic book" (for this year *Middle East Pilgrimage*), a popularly-written survey intended for the general reader, and a "background book", a somewhat more thorough resource book for the more interested reader and leaders of study groups. *The Lands Between* is this year's background book, and its purpose is very ably and appropriately fulfilled, to the extent that it will undoubtedly vie with or outrun in popularity and usefulness the so-called basic study book.

Dr. Badeau is well known to all longtime residents of the Middle East, since his career of service in and for this region covers the past thirty years. He has been successively a missionary engineer in Iraq, a university president in Egypt, and a rural welfare foundation executive — now the president of the Near East Foundation who spends a fruitful part of each year in the area of the Middle East. He is both a man of action and a keen student and perceptive analyst of the whole complex of life in the area of his interest and service.

The Lands Between is far more than a mere compilation of essential information about the Middle East. Its real value lies in the author's fresh, creative analyses of the interpenetrating elements of geography, history, politics and social organization, and religion. He presents not only a most valuable and readable array of important facts, but an even more valuable commentary on the signifi-

cance of these facts. One must read the book, with its three main parts on "Land and People," "State and Society," and "Mosque and Church", to appreciate the way in which Dr. Badeau explains not only what is and is important, but why it is and why it is important.

For instance, in discussing at the outset the term "Middle East", he shows how whatever unity the region possesses is a functional unity. He says (p. 3), "In fact there is no Middle-East-in-itself; it is always a Middle-East-in-relation-to some other part of the world." The position of the area at the crossroads of three continents makes it in every age principally a corridor, a passageway, a connector, inevitably intermingled with larger concerns beyond its own immediate borders, inescapably bound up with wider affairs which make its isolation impossible. Dr. Badeau explains how the state of mind of the people of the Middle East has been influenced by these unavoidable relationships. Nevertheless, there are many people in the Middle East whose horizons remain limited to the oasis character of their own locality, hemmed in by mountain or desert. There is accordingly a never-ending conflict between insularity and internationalism.

Whether dealing with rainfall and water supplies, race and language, the interwoven strands of successive cultures, the varieties of social organization, Dr. Badeau's pages are enriched with the ever-present element of analysis, the explanation of significance of facts, and the discussion of the present-day relevance of the factors which he describes. Dr. Badeau sums up the main trends of the developing life of the Middle East under the headings of three well-nigh untranslatable Arabic terms: *nahda* (awakening or renaissance), *nizam* (order or the relationships in the organism of society), and *taqarrub* (drawing near to one another). Even "old hands" in the area will find their understanding sharpened and their appreciation magnified by the author's unique diagnosis of the currents of development which are in the process of determining what is happening and is going to happen in the Middle East.

In the latter portion of the book Dr. Badeau tells of Islam, described from the Muslim point of view; the "stubborn remnants" of the Christian Church; the pressure and challenge of modern Western ways of life and thought; and the activities of Protestant mission endeavor and Evangelical Church life. The word "unsolved" is found quite frequently in these pages, as is proper in any sober analysis of the problems of the Middle East. But many

outstanding problems would come much closer to solvability and solution if the understanding of the facts and their significance which Dr. Badeau presents were made the possession of both Middle Eastern leaders and Western visitors and residents in these "lands between".

R. Park Johnson

* * * *

Middle East Pilgrimage, by R. Park Johnson, (Friendship Press, New York, 1958, $1.50)

For generations the Middle East was considered in the eyes of the West as the home of a people who lived in tents and rode on camels. Most Americans did not know very much about the Middle East except what they studied about it in Bible lessons. Recently however this area has occupied headlines and front pages of newspapers and magazines the world over. The Middle East is no longer the home of nomad tribes but it is the source of Oil, the land of strategic position. This area has become the place "where new ideas are burning and where old bonds are bursting," to quote Dr. Johnson's words.

We deem it not an easy task for any person to write a book about this area where everything is involved and complicated. Especially is it very difficult for a foreigner to undertake this task in a period where under-currents are working and new problems are rising, but Dr. Johnson, to whom the Middle East is his second home, is, as it appears, the right man for it. For years, he has been living in this area, acting as Field Representative to what was formerly called the Board of Foreign Missions of the Presbyterian Church. He spent much time in studying the area, and in travel over it. This has enabled him to acquire first hand information, and the reliable source material for this scholarly book.

I remember, two years ago, Dr. Johnson read certain portions of this book to church leaders and to a group of distinguished Arab scholars, in order to get their reaction and to incorporate their remarks and observations in his manuscript. All in all, I was informed that the manucript passed through the hands of about three dozen critics before it was published in book form. This was merely to insure accuracy of facts and authenticity of materials, for this book is not intended for the casual reader but it is a book for study about the Middle East.

Most people in Europe and America are eager to go on a pilgrimage to the Holy Land. The Bible Lands have long had a peculaiar appeal and are still of great interest to Christians of the West. This is because of the historical associations and the religious heritage of this area. However, if a person is unable to make a real visit to the Middle East, it will be possible through this book to undertake such a pilgrimage on the wings of imagination. For here the reader is led " in the realms of gold" to all ages of Middle Eastern history, and brought to contemplate the present intricate conditions and problems.

This book as published by the Friendship Press has excellent layout and production. The one hundred and fifty-one pages treat different subjects contained under eight chapter headings. Valuable appendices and a coloured map are appended to the book.

Although the area surveyed includes a wide stretch of the earth's territory on three different continents, emphasis has been laid especially on the Muslim world, the Palestine problem and the Christian church and minorities. In a large chapter devoted to the World Christian Mission, the author stresses the fact that Christianity can be the way of a new life to all these lands. He states that the Christian church holds a substantial responsibility for the future of the Middle East.

In conclusion, let me recommend this book to Orientals and Occidentals for their study. Not only westerners, but we who have lived for decades in the Middle East will find this book a means of inspiration and a source of information. The balanced judgments for which Dr. Johnson is noted are reflected in this scholarly book. It is a book, I confess, worth translating into other languages. The Commission on Ecumenical Mission and Relations did well to assign it as a study guide. All who can read English should have a copy in their own libraries. To Dr. Johnson, my congratulations on this literary achievement, a valuable treasure in our recent literary production, on the Middle East.

I. Matar, Editor
Torch Library, Beirut

* * * *

New Voices, Old Worlds, by Paul Geren, (Friendship Press, New York, 1958, $1.50)

Fifteen persons, whose common bond is Christianity, are brought into fascinating focus in this Near East Study Book. They come from most sectors of the Middle East, yet are men (and women) who have made the old world into a veritable new creation for thousands. Among them are included "an itinerant Iranian preacher, sometimes called a Christian dervish; a woman who defied the Turkish army, yet won its respect; an Egyptian woman who helped 45,000 adult illiterates to read." Popularly written, this books points to those who have made a Christian contribution to the world in which they live. We, of the *Near East Christian Council,* are singularly proud of the mention of Christina and Willard Jones, and the Committee on Refugee Work.

— D. R. M.

* * * *

Caught in the Middle, by Glora M. Wysner, (Friendship Press, New York, 1958, $1.50)

"Caught in the Middle" is an apt phrasing of the book's title which indicates the emphasis made by the author. Adults and youth are, as she so well states, caught in the middle: they are at a turning point of history when all that is old is found unsatisfactory; that which is desired seems unattainable; the present situation is entirely unsatisfactory. The people in this "fascinating" and "strategic" area of the world are the concern of Dr. Wysner as she gives the reader something of the historical setting necessary to understanding the Middle East.

The Arab-Israeli war, the resultant refugee situation, the background that brought this condition into being are discussed at the beginning of the book; the essential importance of one's nationality and religion for social status and employment is discussed in simple, understandable terms; the birth and development of the three monotheistic faiths are briefly described; the increased concern for education at all levels is noted; tensions, both destructive and constructive, are listed and commented upon. (All this material is touched on in this brief, simple book.)

The book is a primer providing certain elementary knowledge. It will undoubtedly be helpful to readers who have no knowledge of the area. The warmly human stories that fill the pages provide illustrative material that children and adults will find easy, enjoyable, and informative. The purpose of the writer — to introduce the reader to some of the people of this area so there will be more understanding of their questions, problems and hopes, and so the reader will again recall the fact that "the Middle Easterners are people — people important in the sight of God, people who have a vital contribution to make in the world today and tomorrow" — can be partially accomplished by the reading of the book.

I read this book, however, with a definite sense of uneasiness. Perhaps it is because it is an introduction and so cannot adequately present any one part of the picture but must be more of a photograph taken at a long distance with a wide angle lens that includes many objects but none in sharp detail. I have the feeling that something that is dynamic and dangerous, rapidly changing, breaking down and destroying persons and countries has been perforce omitted. There are absolute, actual situations of life and death confronted each day which provide an urgency and immediacy in the situation that is not indicated. Must not the Christian's and the Church's service and witness be based on a recognition that it is not, "in spite of all the changes and flux... (that) there is still hope for tomorrow", but it is because of and through the change and flux that God works?

It is the reviewer's understanding that when one "finds God's calling for his life and seeks God's approval" he does not give up seeking for tangible results but, with Divine power works for them. The author's concern is clear and the fine stories selected indicate progress in helpfulness. It needs to be kept in mind however that God is presumably acting in and through history today and our calling is to seek understanding of what He is doing and participate. Jesus Christ is the Way. The ways He works however we do not know. What is needed is fresh, critical grappling with the inadequacy of what is being done and an all out effort to learn His way and our part in it.

Paul R. Dotson

In Appreciation — Linton, Bishop in Persia

Eric F. F. Bishop

In the spring of 1924, we were asked to meet the Bishop in Persia due from Port Said on the morning train at Jerusalem. It had been cold in Persia; in fact the Bishop had barely had time in Isfahan to collect his belongings. Moreover when on trek he had lost all the buttons of his overcoat; but through personal effort he had anticipated the more modern custom of fixing little leather straps across the front — a little too long as the unused portions hung down like tails! But it was a good introduction. We learned during the few days before the Mott Conference started — about Persia (it was Iran then); about confirmations in the Fleet towards the end of the war; about "Lambeth 1920"; about evangelisation based on the experience of two widely different fields, for the third was not then in the offing. But it cannot have been given to many to exercise the ministry of Christ in West Africa, Persia and Birmingham. Linton was supremely evangelist in each. It was later that we heard the story of how it came about in Birmingham. Handsworth was as much a call as Yezd, Shiraz and Julfa.

After a few days in Jerusalem came the conference on the "Muslim World" in the Greek Orthodox Church on Olivet. The men slept under the olives in tents in the Patriarch's grove, three in a tent. I shared the Bishop's fellowship with Dr. Lasbrey of Old Cairo. The happiest memory is the Holy Communion service held in the gorgeous chapel of the Augusta Victoria (recently badly damaged by fire). The whole Conference was present for the service with the three missionary bishops ministering (MacInnes, Gwynne and Linton), and the Home Secretary of the CMS (Cash, to become later Bishop of Worcester). Linton went on to England; but that was not the last Jerusalem saw of him. It was four years later at the enlarged meeting of the International Missionary Council, and the never-to-be-forgotten Easter Day. The United Communion Service early in the day and then off to an Arabic service with Canons Raven and Harris, and the Bishop's sermon by interpretation. The afternoon on Olivet again was concerned with the "imperishable message" and the chosen speakers were Mackay from

South America, Stanley Jones from India and Linton from Persia, evangelists each man of them. *O Si Sic Omnes.* It was after 1928 that the *Near East Christian Council* was properly constituted — probably the most conglomerate of the "national councils" for it started off as that for Western Asia and Northern Africa, embracing not one nationalism but more like twenty, taking no stock of either of the great divisions in Persia and Iraq that has pilloried the Islamic world since the Shi'ite breakaway so soon after the great expansion. Persia and Turkey with their quite different languages have been included — otherwise it has been fairly solidly an Arabic enclave but it was in Persia that Linton glimpsed the vision of a united voice for the witness of the small but virile Church, consisting so largely of Muslims who had found something in the Christ which gave them what they had not found in traditional Shi'itism. The Bishop told us how he hoped the Persian scheme would have gone further in Lambeth 1930 — on the impetus of South India.

But this was not to be his last Lambeth. The transfer to Handsworth did not mean forgetfulness of Persia, and the invitation to address the Persian students in the University in their own tongue was more than welcome. He never believed that you could really evangelise unless you knew the thought-forms and the tongues of those you would help.

His participation in the "Glasgow for Christ" Campaign revealed the evangelist of experience and the witness of humility. His last address was on the evangelistic inspiration of the Lord's Supper, given to the congregation of an important Church of Scotland parish on the outskirts of the City. The Minister had asked especially for this and spoke afterwards of it and Linton, till he himself was "taken" very suddenly. Less than an hour after the service was over the Bishop was on the return journey to Birmingham.

Linton was one of those never-too-busy people who always contrived to keep up with their friends; and in the year of another Lambeth, it is good to recall a letter received in Lebanon but written during the Conference of 1948 ending with the spontaneous mention of "...When we see your Bishop (Stewart) we keep reminded of the tragedy befalling Palestine."

On Subscriptions and Gifts

The News Bulletin of the Near East Christian Council does not have a formal subscription list, but only a mailing list. The costs of printing and mailing are met by gifts. We shall, therefore, be glad to receive an annual gift from those who see the *News Bulletin*.

We intend to keep sending out the *News Bulletin* to those who desire it, whether gifts are received or not. You can only get rid of it by writing in requesting that it be discontinued. But we do appreciate an annual contribution, if you feel inclined to make one.

Any amount will be gladly accepted. "Yes, but how much do you suggest?" We suggest the equivalent of one dollar annually; larger or lesser gifts will be helpful. Checks can be made out to: The Treasurer, *Near East Christian Council,* and sent to:

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